

Canto Five - Chapter Fifteen

The Glories of the
Descendants of King
Priyavrata

|| 5.15.1 ||

śrī-śuka uvāca

bharatasyātmajaḥ sumatir nāmābhihito yam u ha vāva kecit
pākhaṇḍina rṣabha-padavīm anuvartamānam cānāryā aveda-
samāmnātām devatām sva-manīṣayā pāpīyasyā kalau
kalpayiṣyanti.

Śukadeva said: The son of Bharata (**bharatasya ātmajaḥ**) named Sumati (**sumatir nāma abhihitah**) followed the path of Rṣabha (**rṣabha-padavīm anuvartamānam**). Some inferior, sinful heretics (**kecit pākhaṇḍina anāryā pāpīyasyā kalau**) will imagine him (**kalpayiṣyanti**) by their own minds (**sva-manīṣayā**) to be Buddha (**devatām**), who is not approved by the Vedas (**aveda-samāmnātām**).

॥ 5.15.2 ॥

tasmād vṛddhasenāyām devatājin-nāma putro 'bhavat.

From Sumati (**tasmād**), a son named Devatājit was born (**devatājit-nāma putrah abhavat**) by the womb of his wife named Vṛddhasenā (**vṛddhasenāyām**).

॥ 5.15.3 ॥

athāsuryām tat-tanayo devadyumnas tato dhenumatyām sutah
parameṣṭhī tasya suvarcalāyām pratīha upajātaḥ.

Thereafter (**atha**), in the womb of Āsurī, the wife of Devatājit (**āsuryām**), a son named Devadyumna was begotten (**tat-tanayah devadyumnah**). Devadyumna begot in the womb of his wife, Dhenumatī, a son named Parameṣṭhī (**tato dhenumatyām sutah parameṣṭhī**). Parameṣṭhī begot a son named Pratīha in the womb of his wife, Suvarcalā (**tasya suvarcalāyām pratīha upajātaḥ**).

|| 5.15.4 ||

**ya ātma-vidyām ākhyāya svayaṁ saṁśuddho mahā-puruṣam
anusasmāra.**

King Pratīha taught the principles of self-realization (**ya ātma-vidyām ākhyāya svayaṁ**) and, becoming purified (**svayaṁ saṁśuddhaḥ**), realized the Supreme Lord (**mahā-puruṣam anusasmāra**).

॥ 5.15.5 ॥

**pratīhāt suvarcalāyām pratihartrādayas traya āsann iyyā-kovidāḥ
sūnavahḥ pratihartuḥ stutyām aja-bhūmānāv ajanīṣātām.**

In the womb of his wife Suvarcalā, Pratīha begot three sons (**pratīhāt suvarcalāyām traya āsann**), named Pratihartā, Prastotā and Udgātā (**pratihartrā ādayah**), expert in performing sacrifice (**ijyā-kovidāḥ**). Pratihartā (**pratihartuḥ**) begot two sons (**sūnavahḥ ajanīṣātām**), named Aja and Bhūmā (**aja-bhūmānāv**), in the womb of his wife, named Stutī (**stutyā**).

**bhūmna ṛṣikulyāyām udgīthas tataḥ prastāvo devakulyāyām prastāvān
niyutsāyām hr̥dayaja āsīd vibhur vibho ratyām ca pṛthuṣeṇas tasmān nakta
ākūtyām jajñe naktād druti-putro gayo rājarṣi-pravara udāra-śravā ajāyata sākṣād
bhagavato viṣṇor jagad-rirakṣiṣayā gr̥hīta-sattvasya kalātmavattvādi-lakṣaṇena
mahā-puruṣatām prāptaḥ.**

In the womb of his wife Ṛṣikulyā (**ṛṣikulyāyām**), King Bhūmā (**bhūmna**) begot a son named Udgītha (**udgīthah**). From Udgītha's wife (**tataḥ**), Devakulyā (**devakulyāyām**), a son named Prastāva was born (**prastāvo**), and Prastāva begot a son named Vibhu (**prastāvān hr̥dayaja āsīd vibhur**) through his wife, Niyutsā (**niyutsāyām**). In the womb of his wife, Ratī, Vibhu begot a son named Pṛthuṣeṇa (**vibho ratyām ca pṛthuṣeṇah**). Pṛthuṣeṇa begot a son named Nakta in the womb of his wife, named Ākūti (**pṛthuṣeṇah tasmād nakta ākūtyām jajñe**). Nakta's wife was Druti, and from her womb the great King Gaya was born (**naktād druti-putro gayo gayah**). Gaya, the best saintly king of great fame (**rājarṣi-pravara udāra-śravā**), was a portion of Viṣṇu (**sākṣād bhagavato viṣṇoh**), situated in viśuddha-sattva (**gr̥hīta-sattvasya**), who appeared for protecting the universe (**jagad-rirakṣiṣayā**). He was a great personality (**mahā-puruṣatām**) with symptoms such as knowledge of the Lord (**kalātmavattvādi-lakṣaṇena prāptaḥ**).

sa vai sva-dharmeṇa prajā-pālana-poṣaṇa-prīṇanopalālanānuśāsana-
lakṣaṇenejyādinā ca bhagavati mahā-puruṣe parāvare brahmaṇi
sarvātmanārpita-paramārtha-lakṣaṇena brahmavit-caraṇānusevayāpādita-
bhagavad-bhakti-yogena cābhīkṣaṇaḥ paribhāvitāti-śuddha-matir
uparatānātmya ātmani svayam upalabhyamāna-brahmātmānubhavo 'pi
nirabhimāna evāvanim ajūgapat.

King Gaya (**sah**), without ego (**nirabhimāna**), realizing Brahman in himself and devoid of false conception (**uparata anātmya**), ruled the world (**avanim ajūgapat**). His pure mind (**ati-śuddha-matih**) was constantly filled (**abhīkṣaṇaḥ paribhāvita**) with love for the Lord through bhakti-yoga (**bhagavad-bhakti-yogena**) achieved by service to the devotees (**brahmavit-caraṇa-anusevayā-āpādita**), which was endowed with the spiritual quality (**paramārtha-lakṣaṇena**) of offering everything (**sarvātmanā arpita**) to the Supreme Lord, Bhagavān (**bhagavati mahā-puruṣe**), Brahman (**brahmaṇi**), the source of high and low creatures (**parāvare**), through performing sacrifices and executing dharma (**sa vai sva-dharmeṇa iya ādinā**) in the form of protecting, nourishing, satisfying, caressing, and chastising the citizens (**prajā-pālana-poṣaṇa-prīṇana-upalālana-anuśāsana**).

|| 5.15.8 ||

tasyemām gāthām pāṇḍaveya purāvida upagāyanti.

O King Parīkṣit (**pāṇḍaveya**)! Scholars of the Purāṇas (**purāvida**) glorify King Gaya (**tasya upagāyanti**) with the following verses (**imām gāthām**).

|| 5.15.9 ||

gayaṁ nṛpaḥ kaḥ pratiyāti karmabhir
yajvābhimānī bahavid dharmā-goptā
samāgata-śrīḥ sadāsa-patiḥ satām
sat-sevako 'nyo bhagavat-kalām ṛte

What king can imitate King Gaya by his activities (**kaḥ nṛpaḥ gayaṁ karmabhir pratiyāti**)? Who except a portion of the Lord (**kaḥ anyah bhagavat-kalām ṛte**) is so expert in sacrifice (**yajvā**), respected by all (**abhimānī**), learned of all scriptures (**bahavid**), a protector of dharma (**dharmā-goptā**), wealthy (**samāgata-śrīḥ**), the leader of the assembly of devotees (**sadāsa-patiḥ satām**), and a servant of the devotees (**sat-sevakah**)?

|| 5.15.10 ||

yam abhyaṣiñcan parayā mudā satīḥ
satyāśiṣo dakṣa-kanyāḥ saridbhiḥ
yasya prajānām duduhe dharāśiṣo
nirāśiṣo guṇa-vatsa-snutodhāḥ

The chaste daughters of Dakṣa (**dakṣa-kanyāḥ satīḥ**), whose blessings must come true (**satyāśiṣah**), bathed King Gaya (**yam abhyaṣiñcan**), who had no desires (**nirāśiṣah**), with great satisfaction (**parayā mudā**), using water (**saridbhiḥ**). The earth (**dharā**), whose udders flowed on seeing the Gaya's good qualities which were like a calf (**guṇa-vatsa-snutodhāḥ**), gave all desires to the citizens (**yasya prajānām duduhe āśiṣah**).

|| 5.15.11 ||

chandāmsy akāmasya ca yasya kāmān
dudūhur ājhrur atho balim nrpāḥ
pratyañcitā yudhi dharmeṇa viprā
yadāśiṣām ṣaṣṭham aṁśam paretya

The Vedas (**chandāmsy**) yielded (**dudūhuh**) all desires to King Gaya (**yasya kāmān**), who had no desires (**akāmasya**). All kings (**nrpāḥ**), satisfied with his fighting during war (**pratyañcitā yudhi dharmeṇa**), offered tribute to King Gaya (**ājhrur atho balim**). The brāhmaṇas (**viprā**), respected by charity (**yadā āśiṣām**), offered him one sixth of their piety (**ṣaṣṭham aṁśam**) for the next life (**paretya**).

|| 5.15.12 ||

yasyādhvare bhagavān adhvarātmā
maghoni mādyaty uru-soma-pīthe
śraddhā-viśuddhācala-bhakti-yoga-
samarpitejyā-phalam ājahāra

When Indra (**maghoni**) became drunk (**mādyaty**) at the sacrifice of King Gaya (**yasya adhvare**) from drinking too much soma (**uru-soma-pīthe**), the Supreme Lord, the soul of sacrifice (**bhagavān adhvarātmā**), accepted (**ājahāra**) the results of worship (**ijyā-phalam**) offered (**samarpita**) with faith (**śraddhā**) and pure, steady devotion (**viśuddha acala-bhakti-yoga**).

|| 5.15.13 ||

yat-prīṇanād barhiṣi deva-tiryāṅ-
manuṣya-vīrut-tṛṇam āviriñcāt
prīyeta sadyaḥ sa ha viśva-jīvaḥ
prītaḥ svayaṁ prītim agād gayasya

When the Lord is pleased (**yat-prīṇanād**), immediately (**sadyaḥ**) all devatās, animals (**deva-tiryag**), humans, plants, grass (**manuṣya-vīrut-tṛṇam**), and all beings up to Brahmā (**āviriñcāt**) become satisfied (**prīyeta**). The Lord, the life of the universe (**sah viśva-jīvaḥ**), the very form of satisfaction (**prītaḥ svayaṁ**), became satisfied (**prītim agād**) at the sacrifice of King Gaya (**gayasya barhiṣi**).

gayād gayantyaṃ citrarathaḥ sugatir avarodhana iti trayah putrā babhūvuś citrarathād
ūrṇāyāṃ samrād ajanīṣṭa; tata utkalāyāṃ marīcir marīcer bindumatyāṃ bindum
ānudapadyata tasmāt saraghāyāṃ madhur nāmābhavan madhoḥ sumanasi vīravratas tato
bhojāyāṃ manthu-pramanthū jajñāte manthoḥ satyāyāṃ bhauvanas tato dūṣaṇāyāṃ
tvaṣṭājaniṣṭa tvaṣṭur virocanāyāṃ virajo virajasya śatajit-pravaram putra-śataṃ kanyā ca
viṣūcyāṃ kila jātam.

In the womb of Gayantī (**gayantyaṃ**), Mahārāja Gaya begot three sons (**gayād trayah putrā babhūvuh**), named Citraratha, Sugati and Avarodhana (**citrarathaḥ sugatir avarodhana iti**). In the womb of his wife Ūrṇā (**ūrṇāyāṃ**), Citraratha begot a son named Samrāt (**citrarathād samrād ajanīṣṭa**). The wife of Samrāt was Utkalā, and in her womb Samrāt begot a son named Marīci (**tata utkalāyāṃ marīcir ānudapadyata**). In the womb of his wife Bindumatī, Marīci begot a son named Bindu (**bindumatyāṃ bindum**). In the womb of his wife Saraghā, Bindu begot a son named Madhu (**saraghāyāṃ madhur nāmābhavan madhoḥ**). In the womb of his wife named Sumanā, Madhu begot a son named Vīravrata (**madhoḥ sumanasi vīravratah**). In the womb of his wife Bhojā, Vīravrata begot two sons named Manthu and Pramanthu (**bhojāyāṃ manthu-pramanthū jajñāte**). In the womb of his wife Satyā, Manthu begot a son named Bhauvana (**manthoḥ satyāyāṃ bhauvanah**), and in the womb of his wife Dūṣaṇā, Bhauvana begot a son named Tvaṣṭā (**tato dūṣaṇāyāṃ tvaṣṭā ajanīṣṭa**). In the womb of his wife Virocanā, Tvaṣṭā begot a son named Viraja (**tvaṣṭur virocanāyāṃ virajah**). The wife of Viraja was Viṣūcī, and in her womb Viraja begot one hundred sons and one daughter (**virajasya viṣūcyāṃ putra-śataṃ kanyā ca jātam**). Of all these sons, the son named Śatajit was predominant (**śatajit-pravaram**).

॥ 5.15.16 ॥

tatrāyaṁ ślokaḥ—

praiyavratam vaṁśam imam
virajaś caramodbhavaḥ
akarod aty-alam kīrtiyā
viṣṇuḥ sura-gaṇam yathā

There is a famous verse about King Viraja (**tatrāyaṁ ślokaḥ**): Because of his wide fame (**kīrtiyā**), King Viraja (**virajah**), who produced a hundred sons (**carama udbhavaḥ**), decorated (**akarod aty-alam**) the dynasty of King Priyavrata (**praiyavratam vaṁśam imam**) just as Lord Viṣṇu decorates the devatās (**viṣṇuḥ sura-gaṇam yathā**).